

‘This Is My Covenant with Them’: Isaiah 59.19-21 as the Programmatic Prophecy of the New Covenant in the Acts of the Apostles (Part I)

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Abstract

Isa. 59.19-21 provides not only the fulfillment of the Pentecost events, but imposes a sequential and thematic coherence on Acts 2, describing: (1) the powerful rushing sound (2) of the wind/Spirit and the ‘words in the mouth’/speaking (Joel 2), (3) which cause (4) the universal (5) fear of (6) the Lord’s name and his glory. (7) In this way, the redeemer (Ps 16) (8) comes to Zion/Jerusalem (9) to Jacob/Jews, who, upon their repentance, (10) will receive the covenant/promise of the Spirit (11) that shall not depart from him (Jesus) nor from his children nor from their children forever. Thus Isa. 59.19-21 serves as the programmatic statement for the book of Acts, building upon its mirrored programmatic passage (Isa. 61.1-2) of Luke’s first volume. In Luke, Jesus is the bearer of the Spirit; in Acts, the bestower of the Spirit. This thesis solves a number of puzzles in Acts studies.

Keywords

book of Acts, Holy Spirit, structure of Acts, Joel 2, Isaiah 59, Pentecost, Luke-Acts, New Covenant

At the conclusion of the Pentecost narrative of Acts ch. 2, Peter cites an obscure Isaianic passage “This promise is for you and for your children and for those who afar off”. The passage which scholars have neglected, represents the thematic cornerstone, even the programmatic prophecy of the new covenant, for the book of Acts.¹

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¹ E.g., the major commentaries by C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles: In Two Volumes*. Edinburgh: T&T Clark, 1998); J. Dunn, *The Acts of the Apostles* (Valley Forge, PA: Trinity Press International, 1996); E. Haenchen, *The Acts of the*

Traditional Christian conceptions of the new covenant found New Testament support from Hebrews 9, the Paschal narratives ('the new covenant in my blood') and in the Old Testament, principally from Jer. 31.31-33 and Ezek. 36.26-28. It appears that throughout the last five centuries of Christian scholarship, another equally explicit Old Testament promise of a covenant has been almost completely ignored, *viz.*, Isa. 59.19-21. This passage, which also promises a new covenant, brought by the 'redeemer' upon repentance from sins is cited in the New Testament twice: Rom. 11.26-27 and Acts 2.38-39. While recent literature has duly noted the extensive emphasis upon the fulfillment of Scripture by Luke-Acts, the prophecies of Isaiah 59 receives no serious consideration.² Even literature specifically on our passage has failed to link it to the agenda of Acts 2, despite the clear allusions throughout the chapter, which occur in a strikingly parallel sequence, and particularly the close paraphrase of Isa. 59.21 at its climax.³

Here a problem of intertextuality emerges: convincing literary 'dependence' can appear in the form of identical vocabulary, but at the same time fail to

Apostles, A Commentary (Trans. B. Noble and G. Shinn, updated by R. McL. Wilson. Oxford: Blackwell, 1971); L. T. Johnson, *The Acts of the Apostles*. Vol. 5, Sacra Pagina Series (Collegeville, MN: The Liturgical Press, 1992); H. C. Kee, *To Every Nation under Heaven: The Acts of the Apostles* (Harrisburg, PA: Trinity Press International, 1997); J. Pelikan, *Acts* (Grand Rapids: Brazos Press, 2005):

² Štefan Porúbčan, S.J. (*Il Patto Nuovo in Is. 40-66* [*The New Covenant in Isa. 40-66*], *Analecta Biblica* 8 [Rome: Pontifical Biblical Institute, 1958]) discusses Isa. 59.21, esp. in pp. 206-09, 259-60, but makes no NT connections. So also, Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah* (Sheffield, UK: Sheffield Academic Press, 1999), pp. 151, 156. David W. Pao (*Acts and the Isaianic New Exodus* [Grand Rapids: Baker Academic, 2000], p. 116) lists a reference to Isa. 59.21 only in a footnote without comment. Bart J. Koet ('Isaiah in Luke-Acts', ch. 5 in *Isaiah in the New Testament*, eds. S. Moyise and M. Menkin [London: T & T Clark, 2005], pp. 79-100) fails to mention Isaiah 59 as does K. D. Litwak (*Echoes of Scripture in Luke-Acts: Telling the History of God's People Intertextually* [London: T & T Clark, 2005]). So also, Petrus Gräbe (*New Covenant, New Community: The Significance of Biblical and Patristic Covenant Theology for Contemporary Understanding* [Milton Keynes, UK: Paternoster, 2006]).

³ John Christopher Thomas, in 'The Charismatic Structure of Acts' (*JPT*, 10.13 [2004], pp. 19-30), argues that the structure of Acts is determined by 'literary markers' e.g., Acts 6.7; [8.3]; 9.[28-]31; 12.24; 16.5[-6]; 19.20, in each case summarizing the 'spread of the Gospel and growth of the church'. One might also note that each of these literary markers—summary statements—involve the spread, specifically, of 'the word' (prophetic power) of God, my supplemental passages added in brackets. He shows that there is a tight correlation between these markers and the content of each related panel: charismatic anointing by the Holy Spirit on key individuals ('children'? 2.39), spreading geographically (from Jerusalem to Rome—the two loci of Isa. 59.19, east and west!). This paper will show that by seeing Isa. 59.19-21 as the thematic and structural template of Acts, Thomas's basic insights are vindicated. This paper also argues that several other significant themes are woven cyclically throughout the structure: e.g., 'the word',

provide the matrix of continuous structural flow in the text. The original audience, who read texts aloud and whose ears were exquisitely attuned to the words of Scripture, quite likely was also alert to narrative structures as well.⁴ Certainly, this is the general thesis of Rebecca Denova, though she does not treat the contribution of Isaiah 59 to the structure of Acts.⁵ By contrast, Craig Evans offers evidence for incidental literary influence of Joel on the Pentecost narrative, but his data fail to demonstrate that the *structure* of the Pentecost narrative was thusly shaped.⁶ Similarly, Lüdemann and Wedderburn have produced many fascinating examples of extra-biblical literary parallels to the text of Acts, but also failed to show that the movement of Luke's argument was affected. Finally, Craig Keener actually discusses the relationship of the 'programmatically' prophecy of Luke (Isa. 61.1-2) and Acts 1.8 with 2.16-21, interpreting Joel as 'programmatically for Acts'.⁷ Keener's observation is so very close, but his Joel quotation fails to account thoroughly for the explicit themes in Acts 2 and elsewhere to the extent that Isa. 59.19-21 does. These

'name of Lord/Jesus', the exalted, active Lord/Jesus, 'Jerusalem', 'Jews', 'Gentiles', 'covenant/promise', 'signs and wonders'. A major recurring theme in Acts of unjust imprisonments with the authorities coming to fear the name of the Lord and releasing their captives fulfills another Isaianic prophecy (24.14-26) see note 39, below:

⁴ For an intriguing reconstruction of how the earliest audience 'heard' the biblical quotations and allusions in the reading the Luke-Acts texts, see François Bovon's section, 'the art of quotation' in his "How Well the Holy Spirit Spoke through the Prophet Isaiah to Your Ancestors!" (Acts 28.25)', *New Testament Traditions and Apocryphal Narratives*, Princeton Theological Monograph Series (Allison Park, PA: Pickwick Publications, 1995), pp. 43-50. The Jewish/Christian culture consisted of at least some who 'examined the Scriptures daily' (Acts 17.11) or weekly (Lk. 4.16, cf. 2 Cor. 3.14-15; 1 Tim. 4.13). The attitude toward Scripture in the Prologue of Sirach (1.1) is instructive. Indeed, as an expression of the Hebrew *mesal* wisdom tradition, Luke-Acts, as other New Testament documents, appears to employ subtle allusions and patterns as a teaching device, since the sudden 'Aha!' insight/discovery phenomenon after intense 'seeking out' (*midrash*) had the effect of strengthening the memory of that insight.

⁵ 'The rhetorical argument that frames the plot consists of a demonstration that what the prophets said would happen did indeed happen, from the birth ... of Jesus of Nazareth to Paul's mission in Rome. This reliance upon a prophetic plot structure is even more apparent in Acts'. *The Things Accomplished among Us: Prophetic Tradition in the Structural Pattern of Luke-Acts*. JSNTSup 141 (Sheffield, UK: Sheffield Academic Press, 1997), p. 28. For background on the role of plot in the narrative in Luke-Acts see William Kurz, *Reading Luke-Acts: Dynamics of Biblical Narrative* (Louisville, KY: Westminster/John Knox Press, 1993), pp. 17-36.

⁶ Craig Evans, 'The Prophetic Setting of the Pentecost Narrative', *ZNW* 74.1-2 (1983), pp. 148-150. Evans's list in note 6 shows that, while Luke and Joel indeed share common words, they do not share a common coherent narrative as Acts 2 does with Isa. 59.19-21.

⁷ Craig Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody, MA: Hendrickson, 1997), p. 190.

examinations have managed to suggest only a patchwork of sources for Acts 2, suggesting an incoherent narrative.⁸

By contrast, this paper will show that, despite a lower frequency of identical vocabulary, literary dependence in Acts 2 and surrounding chapters appears in the form of synonyms and looser allusions to the *structure* or *sequence of events* in prophecy of Isa. 59.19-21—the neglected promise of the redeemer’s covenant of the Spirit.⁹

The early chapters of Acts amplify the Isaiah sequence, which includes: (1) The powerful rushing sound (2) of the wind/Spirit and the ‘words in the mouth’/ ‘speaking’ (Joel 2), (3) which cause (4) the universal (5) fear of

⁸ A. J. M. Wedderburn, ‘Traditions and Redaction in Acts 2.1-13’, *JSNT* 55 (1994), pp. 27-54 (27). The article supplements the work of G. Lüdemann, *Early Christianity according to the Traditions in Acts: A Commentary* (London: SCM, 1989). These studies of the minutiae of ‘sources’ behind the text of Acts suggest a failure to extract oneself from a modern academic culture and clutter of ‘sources’ and documents to appreciate the historiographical process of Luke and his writing. By his own account Luke’s Christian culture included extensive travel, exposure to most of the relatively few early Christian communities, and acquaintance with numerous eyewitnesses of the events which he records. The time is overdue to challenge the widespread notion that the ‘church’ to which each NT document was written was a hermetically sealed community which ‘knew’ of no others. Recent research has demonstrated massive cross-fertilization of ideas and theologies in the earliest Church. See, e.g., Richard Bauckham (ed.), *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids: Eerdmans, 1998). Luke’s writing practice and vision for his works, then, were not at all limited to editing a conflicting mass of documents, as a modern biblical scholar. Hence, if there were oral or even written material about Pentecost, it is likely that Luke would have learned about them, even if he did not pedantically footnote every option in his writings, as Wedderburn (Traditions and Redaction, p. 30, n. 6) seems to suggest in his comments on J. E. H. Hull (*The Holy Spirit in the Acts of the Apostles* [London: Lutterworth Press, 1967]). Barrett attempts to reconstruct Luke’s process of gathering ‘information’, not necessarily literary sources, and concludes by asserting that Luke was not interested in creating a literary masterpiece of ‘skilful arrangement’ and ‘chronological precision’ (Acts, vol. 1., p. 57). Rather than to seek for the message of Acts in a multitude of extraneous secular sources, could we not simply take Luke’s explicit, stated methodology seriously (Lk. 24.27, 44-48; cf. Acts 1.16, 20) by seeking out the ‘fulfillments’ of Scriptures that vindicate the mission of Jesus ‘according to the definite plan and foreknowledge of God’ and Jesus’ own orientation toward the Scriptures? For a summary of recent hermeneutical approaches to Acts, see Todd Penner, ‘Madness in the Method? The Book of Acts in Current Study’, *Currents in Biblical Research* 2.2 (2004), pp. 223-93.

⁹ ‘So they shall fear the name of the LORD from the west, and his glory from the rising of the sun; for he will come like a rushing stream, which the wind/Spirit of the Lord drives.’ ‘And he will come to Zion as redeemer, to those in Jacob who turn from transgression’, says the Lord. ‘And as for me, this is my covenant with them’, says the Lord: ‘My Spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children, or out of the mouth of your children’s children’, says the Lord, ‘from this time forth and for evermore’ (Isa. 59.19-21, Author’s translation).

(6) the Lord's *name* and His glory. (7) In this way, the redeemer (Ps 16) (8) comes to Zion/Jerusalem (9) to Jacob/Jews, who, upon their repentance, (10) will receive the covenant/promise of the Spirit (11) that shall not depart from him nor from his children nor from their children forever. Let us now examine each of these in turn. The sequence of presentation in this paper follows that of Acts as it applies the Isaiah 59 passage, since the two diverge slightly at the beginning. Each section cites a relevant segment of the Isaiah passage followed by a discussion of its application to the early chapters of Acts.

Part One of this paper examines the first five themes of the correlation between Isa. 59.19-21 and Acts. Part Two (in the succeeding issue of JPT) treats the themes in sections 6 through 11, with a discussion of the two programmatic prophecies that provide the agenda for the Gospel of Luke (Isa. 61.1-2) and Acts (59.19-21). The article concludes with a brief survey of some theological and practical implications of this study. Let us now examine the first five themes in their remarkable sequence.

1. The Powerful Rushing Sound of the Wind/Spirit

(‘for he will come like a rushing stream, which the wind/Spirit of the Lord drives’)

The Pentecost account begins with a puzzling phenomenon: ‘And suddenly a sound came from heaven like the rush of a mighty wind ... tongues, like fire, appeared, distributed¹⁰ among them, and [a tongue] rested [lit.: sat] upon each one of them’ (καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας... καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν). Certainly, this is intended to play to the senses as theophany.¹¹ Some explain Luke's

¹⁰ The inexplicable description of the individual tongues as ‘cloven’ or ‘divided’ for διαμεριζόμεναι, as represented in a bishop's miter, seems inappropriate. Elsewhere signs, wonders, miracles, and the Holy Spirit's gifts are ‘meted out’ or ‘distributed’ (μερισμοῖς) in Heb. 2.4. This is similarly described in 1 Cor. 12.7 and 11. Furthermore, διαμερίζω is used to describe the distribution of the paschal bread in Lk. 22.17 and Jesus' clothing in 23.34. The RSV seems correct: ‘distributed’ as beneficial goods, underscoring the ‘giving’ or ‘placing’ of the Spirit of prophetic speech (‘tongues’) upon each one of the ‘children’ of Israel, the 120 (Isa. 59.21).

¹¹ As in Jer. 28.16 LXX: ‘When he utters his voice there is a tumult of waters in the heavens’ (εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ).

inclusion of the wind and tongues of fire with the events of Sinai, paralleled at Pentecost,¹² as symbolizing the inauguration of a new covenant.¹³

The literary structure in Acts 2.2, however, seems closer to Isa. 59.19b than to the narrative of Sinai at three points: 1) While at Sinai God descends upon the mount ‘in fire’ (LXX Ex 19.18) and, indeed, there are ‘sounds’ (αἱ φωναὶ) of the trumpet and of God’s ‘answer’ (φωνῆ), translated as ‘thunder’ in the RSV, the literary connection is less clear than it is with Isa. 59.20, where the

¹² Hull, *The Holy Spirit in the Acts of the Apostles*, pp. 31-32. This is denied by J. D. G. Dunn, *Jesus and the Spirit* [London: SCM Press, 1975], pp. 140-41), though Dunn’s denial seems to contradict this association that he makes in his *Baptism in the Holy Spirit* (London: SCM Press, 1970), pp. 47-49. The Sinai analogy, while it may be useful to Luke’s purpose, is at best, incidental and localized to these phenomena (Acts 2.2-3): its themes do not carry throughout the chapter as do those of Isa. 59.19-21. Nonetheless, the Sinai covenant implied more than the reception of a new ethical code and national identity, as traditional theology emphasizes. (See the insightful treatment of the Sinai theme in Acts 2 by Max Turner, *Power from on High: The Spirit in Israel’s Restoration and Witness in Luke-Acts* [Sheffield, UK: Sheffield Academic Press, 1996], pp. 179-89). Rather, the unspoken analogy with Pentecost (the celebration of the Feast of Sinai, or at least *Shevu’ot*, ‘firstfruits’) represents the offer of the covenant to the Israelites to be ‘priests’, that is, those who received revelation from God to pass on to others. At very least, Pentecost as an agricultural festival celebrating the ‘firstfruits’ (of the Spirit) is an analogy noted by St. Paul (Rom. 8.23). The term ‘first fruits’ also suggests by the multiples of 12 and the Spirit the emergence of the prototypes of the ‘New Israel’ (cf. Jas 1.18; Rev. 14.3-4), the 120 (probably not an allusion to the 120 satraps over the gentile world in Dan. 6.1 as the 12 were to rule over the 12 tribes of Israel, Lk. 22.29-30), led by the 12, who had just been ratified by divine lot in the immediate context—a fairly long section (Acts 1.16-26); so, Dunn, *Jesus and the Spirit*, p. 183. Interestingly, in Luke 9 and 10, the 12 and the 72, respectively, (representatives of the new Israel?) were commissioned to announce/present the Kingdom of God.

¹³ Alternatively, one could argue that Luke is inserting here a contrasting parallel (the new covenant vs. the old, as 2 Corinthians 3) with the events of Numbers 11, which occurred immediately after the events of Sinai:

- 1) God sent fire on the sons of Israel to punish them for their complaining (11.1-3, cf. Isa. 29.24); in Acts God sent tongues of fire on the 120 (and the ‘men of Israel’ 1.15; 2.22, 36) to ‘tell of the mighty works of God’ (2.11).
- 2) The sons of Israel afterward were ‘sitting and weeping’ (καθίσαντες ἔκλαιον, 11.4); in Acts 2.3 the blessing (Lk. 24.50-51) of theophanic flames ‘sat upon each one of them’ (ἐκάθισεν ἐφ’ ἕνα ἕκαστον αὐτῶν) ‘where they were sitting’ (οὗ ἦσαν καθήμενοι) ‘speaking God’s deeds of power’ (2.11). Earlier (Lk. 24.49) Jesus commands the disciples to ‘stay in the city’ (lit. ‘sit’ καθίσατε), which might be an echo of the Elijah/Elisha narrative in the LXX Four Kingdoms 2. Croatia, ‘Jesus, Prophet Like Elijah, and Prophet-Teacher Like Moses in Luke-Acts’, *JBL* 124.3 (2005), pp. 456-57.
- 3) In Numbers 11 the Spirit came upon only the 70 elders, ‘and they prophesied’ (11.25). However, Moses wished that ‘all the Lord’s people were prophets, that the Lord would put his Spirit upon them!’ (11.29). In Acts the Spirit came upon the 120, the expression of ‘all Israel’—‘each one of them’.
- 4) Numbers records that while the 70 prophesied, ‘they did so no more’ (11.25), implying the withdrawal of the Spirit. Acts affirms that ‘the promise is to you and to your children

rare word for ‘mighty/violent’ (βίαιος)¹⁴ sound appears also in Acts 2.2 (βιαιίας). 2) In Acts 2.2 the ‘driving mighty wind’ (φερομένης πνοῆς βιαιίας, Acts 2.2) echoes the language of Isa. 59.19b, בּוֹ נִסְסָה יְהוָה רִיחַ צַר כְּנַהַר בַּיַּיְבוּא (‘Because He comes like a river/torrent through a narrow passage [which] the wind [or Spirit] of Yahweh drives’). The Greek φερομένης in Acts corresponds to נִסְסָה in the Hebrew.¹⁵ 3) In both passages, the polyvalent character of הַרְוֵן/πνοῆς, respectively, suggesting either ‘wind’ or divine ‘Spirit’ offers a strikingly parallel pattern: appearing first as a driving wind and then as the covenant Spirit. In Isa. 59.19 the wind (הַרְוֵן) of Yahweh drives the rushing water sound, generating fear of God from across the world. Then in v. 21, the same word (הַרְוֵן) is used as the covenant Spirit bestowed on the prophet and his descendants. Similarly in Acts 2 the driving wind (πνοῆς) from ‘heaven’, a periphrasis for God, immediately emerges as the promised πνεῦμα bestowed on the 120 and ultimately to the 3,000 (2.4). Moreover, it causes bewilderment, amazement, marveling (2.5–7), telling in all their languages ‘the mighty works of God’ (2.10). This ‘rushing, mighty wind’, however, is integrated with another, repeated element in Isa. 59.21, which Luke emphasizes with abundant repetition.

2. The ‘Words in the Mouth’/Speech

(‘my Spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children, or out of the mouth of your children’s children’)

Some have rightly noted the connection of the Spirit and repeated references to speaking in tongues in Acts. While there is disagreement over the resulting

and to all that are far off (>Heb: עוֹלָם עַד, cf. every one whom the Lord our God calls to him’ (2.38–39). This ‘limited and temporary’ vs. ‘universal and permanent’ contrast might be behind the phrase, ‘the whole house’ (ὅλον τὸν οἶκον) possibly as an allusion to the Lord’s presence and blessing of the Ark of the Covenant, which lasted only three months to Obbedom and ‘his whole house’ (εὐλόγησεν κύριος ὅλον τὸν οἶκον)—an identical phrase. However, the theophanic initiation of Isaiah’s calling as a prophet, portraying the Lord ‘sitting’ and filling the house with his glory (πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ) may shape the text of Acts 2.3.

¹⁴ The LXX, βίαιος, translates an apt expression in Hebrew: ‘like a river narrowed or constricted’ (צַר כְּנַהַר). The ‘I-shaped’ wadis (gullies) on the E. slope of the North-South 900 meter ridge in Judah were notorious for their violent, roaring flash floods when funnelled through narrow passages, only a few meters wide but often 30 to 50 meters deep, hence, the Heb., צַר (‘constricted’). The LXX, perhaps not familiar with this phenomenon, nonetheless captures the flavor: ὀργῆ, ‘angry, raging’.

¹⁵ Or, ‘causes [it] to flee’. The Hebrew verb is the polel of נוּס, ‘to flee’.

theological conclusions, Luke's repeated references to Spirit-inspired speech in Acts 2 express a different function: to emphasize still another element in the fulfillment of his programmatic passage: Isa. 59.21. In Acts 2.2–4, Luke blends two elements of his Isaiah text: the 'mighty rushing' sound of vs. 19 and the quintuple reference to speech: 'words ... mouth ... mouth ... mouths ... mouths' of vs. 21 as the phenomena which elicit in the international onlookers strong attentive fear, discussed below.¹⁶ The notion of the 'word of God' in Scripture should not be confused with the traditional articulation of doctrines and preaching. Rather, Luke-Acts seems to convey the more biblical notion of 'word of God' centrally as the expression of divine power that *effectuates* as well as articulates God's purposes. Hence, to 'receive the word of God' in Luke-Acts essentially means, not simply to apprehend ideas, but to become empowered with the covenant Spirit who places God's 'words in your mouth'.

¹⁶ Luke's connection of the coming of the covenantal Spirit is with speech, as echoed from Isa. 61.1–3 and 59.19–21, occurs elsewhere in his second volume. Chapter 9 diagrams these fulfillments in a chiasmic, contrasting parallel: (a) breathing (ἐμπνέων) threats and murder (b) against the disciples of the Lord, (c) binding them; (d) he left Jerusalem, (e) encountered Jesus, (f) was blinded and (g) went to Damascus.

At the midpoint, Ananias is sent to heal and commission Saul, the attacker of the people of the Lord, as Elijah to the blinded Syrian invaders from Damascus (2 Kg 6.18–23). Then Saul was (g') in Damascus, (f') blind and fasting, Saul received his sight (a definitive act of Jesus, Isa. 61.1), (e') was baptized (entered covenant of the Spirit from the redeemer/Jesus whom Saul boldly proclaimed) (d') went to Jerusalem (vss. 26–29) (c') was 'strengthened' and went (unbound/freed—Isa. 61.1–2) 'in and out among them in Jerusalem' (v. 31) (b') with the disciples (in Damascus and in Jerusalem), (a') proclaiming/proving/preaching boldly ('Spirit upon you and words in your mouth' Isa. 59.21), because Saul, like the Church (vs. 31), experiences the '[prophetic] comfort (τῆ παρακλήσει) of the Holy Spirit (πνεύματος ἁγίου)'. The conversion narrative of Saul is further laced with themes from the two programmatic passages of Luke and Acts Isa. 61.1–2 and 59.19–21. The summary section (9.31) reflects again the themes of Isa. 59.19–21. After Saul, the proclaimer of Jesus and his Spirit is moved to the gentile cities of Caesarea (named for the emperor of most of the world) and Tarsus, 'the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the "fear of the Lord" [Isa. 59.19] and in the comfort of the Holy Spirit it was multiplied'. Saul's paradigmatic experience is repeated in Acts 10.45–46; 11.1. 'Now the apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God ... [To Cornelius: Peter] will declare to you a message by which you will be saved, you and all your household ... As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, "John baptized [covenant ratification] with water, but you shall be baptized with the Holy Spirit". If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God? When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles [to 'those who are afar off' as to Jacob] also God has granted repentance unto life"'.

To demonstrate the fulfillment of the covenant prophecy, Luke seems to reiterate Isaiah's own emphasis on the relationship of the promised Spirit and speech wherever he can.¹⁷

- 1) The direct and first result of the filling of the Spirit in 2.4 is emphasized via parallel construction: 'they were all filled with the Holy Spirit and began to *speak* in other *tongues*, as the Spirit gave them *utterance*'.¹⁸
- 2) Interestingly, the verbs *filled/gave* resulted in *words*, a sequence that follows Isa. 59.21, 'My Spirit which is *upon* you, and my *words* which I have *put in your mouth*. Perhaps to show the connection of this theme, Luke changes the locus of the Spirit in Isaiah from 'upon' (יְהוָה אֲשֶׁר הָלַל לְךָ LXX: πνεῦμα τὸ ἐμὸν ὃ ἐστὶν ἐπὶ)¹⁹ to the Spirit *filling* (ἐπλήσθησαν) those who were *given utterance*. This description makes it clear that the speech-giving Spirit was somehow *inside* the recipients, hence the words were *in* their mouths as Isaiah described. Luke further echoes the LXX when he uses the same

¹⁷ This is true because Luke's template here (Isa. 59.21) identifies the words of God with the prophet's own (Ma, *Until the Spirit Comes*, p. 140). O'Reilly (*Word and Sign: A Study in Lucan Theology* [Rome: Editrice Pontificia Università Gregoriana, 1987], pp. 69-70) shows that Peter's Pentecost sermon is structured around the centrality of 'the word'.

a (14) Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά...

b ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο

c τὰ ῥήματά μου.

d (17) ἐπὶ πᾶσαν σάρκα

e οἱ υἱοὶ ὑμῶν καὶ θυγατέρες ὑμῶν

f (18) ἐκχεῶ ἀπὸ τοῦ πνεύματός μου

g (19) τέρατα ... καὶ σημεῖα τέρατα

h (21) τὸ ὄνομα κυρίου

i (21-22) σωθήσεται ... ἀκούσατε τοὺς λόγους τούτους

h' (22) Ἰησοῦν τὸν Ναζωραῖον

g' τέρασι καὶ σημείοις

f' (33) τοῦ πνεύματος τοῦ ἁγίου ... ἐξερχεεν

e' τοῖς τέκνοις ὑμῶν

d' καὶ πᾶσιν τοῖς εἰς μακράν

c' (40) ἑτέροις τε λόγοις πλείοσιν

b' διημαρτύρατο καὶ παρεκάλει

a' λέγων σώθητε

¹⁸ Luke's emphasis upon the Spirit bestowal resulting in prophetic utterance is a view not shared by all, e.g., B. Duhm, *Das Buch Jesaja* (Göttingen: Vandenhoeck und Ruprecht, 5. Aufl., 1968), p. 406.

¹⁹ Earlier, Acts 1.8, Luke seems to be content, in alluding to Isaiah 59, to retain the original, coming upon: ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, where the 'upon' is repeated: ἐπελθόντος and ἐφ' ὑμᾶς. In his following chapter, however, Luke is stressing the idea of the Spirit and words being in the mouth.

verb for the Spirit's 'giving' utterance: δίδωμι: ἐδίδου (imperfect tense in Acts) and ἔδωκα (aorist in Isaiah).²⁰

- 3) Through the mouths of the multitude, Luke offers a quadruple witness to the fulfillment of Isaiah's 'speaking' theme: 'each one heard them *speaking* in his own *language*' (2.6) ... 'How is it that we hear, each of us, in his own native *language*?' (2.8) ... 'telling in our own *tongues*' (2.11).²¹
- 4) After introducing Peter with an OT archaism, 'he lifted up his voice'²² the speech formula introducing two prophetic sections, Joel 2 and Ps. 16, is similar: 'give ear to my *words*' (2.14, 22). Peter repeatedly drives the point home: 'I *say* to you confidently' (2.29), 'And he *testified* with *many other words* and *exhorted* them, *saying* ...', resulting in: 'So those who received his *word* ...'. (2.40-41). In this regard, Joel, David and even the Lord (the exalted Jesus) are portrayed as speaking as prophets (2.16, 25, 31, 33, 34, respectively).
- 5) Luke's addition, 'and they shall prophesy' to his citation of Joel has drawn the attention of scholars who have offered a variety of reasons for this insertion.²³ If, however, Luke wishes to drive home the connection of the Spirit with speech to support his thesis that Isa. 59.21 is here being fulfilled, then his addition is understandable. In all of this, Luke's goal seems

²⁰ The LXX translation wanders to a broad paraphrase at the end of this verse, while Luke follows the Heb. text more closely. Luke tends to correct his LXX text 'in the direction of a Hebrew Vorlage' (Koet, 'Isaiah in Luke-Acts', p. 87). Haenchen, *Acts*, p. 185, insists that Acts' use of the LXX here requires that Peter's speech originated with Luke. An alternative explanation might be that Luke used the LXX where he could because his readers, who were reading Greek after all, would be more familiar and comfortable with consulting their native language translation, as would be true, say, with English readers today. The fact that Luke corrects the LXX, as in this case, with the Heb. original points to an opposite conclusion to Haenchen's about the source of Peter's sermon.

²¹ Luke here is correcting the charge of some onlookers that instead of being filled with the Spirit, the tongues speakers were drunk, essentially a charge of false prophecy, based on the same criticism of classical Hebrew prophets (e.g., Jer. 13.13; esp. Isa. 28.7).

²² Haenchen suggests it is based on קוּלוּ וְשִׂא, meaning, somewhat blandly, 'to begin to speak' (*Acts*, p. 178 n. 3). The OT parallels, however, use a variety of verbs, most of which carry the idea more tightly of 'raising one's voice', usually weeping loudly or speaking loudly (and prophetically) to a group, e.g., Gen. 39.15 or Judg. 9.7. When the expression is used by Luke it carries the idea of loud (Acts 14.11; 22.22), prophetic speech (Lk. 1.42; 11.27; Acts 4.24).

²³ E.g., Peter R. Rodgers, 'Acts 2.18: καὶ προφητεύουσιν' (*JTS* 38.1 [1987], pp. 95-97). Luke's addition, 'and they shall prophesy' (καὶ προφητεύουσιν) may allude to an almost identical term in Num. 11.25, 26 and 1 Sam. 19.20 where the connection of the Spirit with the phrase, 'and they prophesied' (LXX: καὶ προφητεύουσιν) recurs.

to present overwhelming evidence of the connection with the Spirit and ‘words in the mouth’, an important theme in Isa. 59.21 and at most junctures in Acts where the Spirit is poured out.²⁴

Finally, the expression, ‘words in the mouth’ in Acts further demonstrates the impact of Isa 59.21 in that *repetition of this theme* throughout indicates *the very structure of the book of Acts*. As seen in note 4, above, each panel in the book is summarized by references to the growth and spread of ‘the word’ or speech (Acts 6.7; 8.4; 9.27-31; 12.24; 16.5-6; 19.20).

3. Which Cause

(‘for/because’)

A small, but significant detail in both texts shows even more clearly Luke’s dependence upon Isa. 59. The *causal connection* between the theophanic sound and the attentively fearful reaction of the international audience is explicit in both passages. Isa. 59.19 asserts that the universal response of fear of both Yahweh’s name and glory²⁵ comes *as a result* or ‘because of’ (Heb: כִּי, LXX: γὰρ) of the theophanic sound. Luke amplifies this conjunction into: γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος (‘*At this sound* the multitude came together’): with this expansion, he seems bent on establishing the fulfillment even through this minute detail in his Isaiah passage. The sound is connected here with an even greater expansion and emphasis of the prophecy: the themes relating to the *fear* of the Lord.²⁶

²⁴ Acts 10.46; 19.6 and probably also in 8.18 where the reception of the Spirit was something one ‘saw’, as in 2.33 ‘he has poured out that which you see and hear’. Apostolic preaching is also marked by ‘opening the mouth’ as in Ac. 8.35; 10.34; 18.14; cf. ἀνοίξει τοῦ στόματός μου in Eph. 6.19, probably based on Jesus’ exhortation in Lk. 21.15. ‘Luke is a valuable but indiscriminating guide when it comes to asking questions about the religious experiences of the earliest Christian communities... in the case of prophecy: he lumps it indiscriminately with glossolalia’. (Dunn, *Jesus and the Spirit*, p. 195). Luke’s indiscriminate lumping, however, makes much more sense if he is describing the fulfillment of Isa. 59.21, which is the fear-inducing wonders of the mighty rushing wind as emblematic of the ‘driving Spirit’ and the accompanying ‘words in the mouth’.

²⁵ את־כבודו וממורח־שמש יהוה את־שם ממערב וייראו

²⁶ The notion of ירא (fear) and its cognates carries the strong element of ‘respect’, ‘attentiveness’, ‘heeding’, or ‘a willingness to hear’. True hearing results in ‘the crowning concept of the obedience which consists in faith and the faith which consists in obedience’. G. Kittel, ‘ἀκούω’, *TDNT* 1, p. 219.

4. The *Universal Fear of the Lord*

(‘from the west [lit. setting] and ... from the rising of the sun’)

Luke’s universalism has been a staple of commentators for generations.²⁷ Luke speaks of: ‘good news of great joy for all the people’ (Lk. 2.10), ‘salvation ... prepared in the presence of all peoples, a light for revelation to the Gentiles’ (Lk. 2.30-31), the genealogy of Jesus traced to the progenitor of all peoples, Adam, vs. Matthew’s Gospel to Abraham (Lk. 3.38), and John’s announcement that ‘all flesh shall see the salvation of God’ (Lk. 3.6). Luke concludes his Gospel with the instruction that ‘repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem’ (Lk. 24.47). Acts reiterates this instruction to be witnesses ‘to the end of the earth’ (1.8).²⁸

The question, however, is *why* does Luke stress this theme? The explicit citation of Joel’s prophecy certainly provides support for diversity, universal, to be sure, but with a focus on the Spirit’s outpouring within the social structure.²⁹ By contrast, the Isaiah 59 passage seems to fit better the international or geographical focus of Acts 2.5, 9-11a. In fact, Luke’s defining statement of the group listed is: ‘men from every *nation under heaven*’ (v. 5, also, 4.12).³⁰ ‘Under heaven’ can be evocative of the sun’s arc in the sky (2.19-20), under whose rising and setting dwell the peoples of all geographical areas. In most instances where this expression like, ‘from the rising of the sun to its setting’ appears in the Hebrew Scripture, the universal acknowledgement of the Lord is at issue.³¹ This is the case in also Isa. 59.19, ‘So they shall fear the name of

²⁷ E.g., Haenchen, *Acts*, 169-71, esp. p. 169, n.5; A. Schlatter, *The Theology of the Apostles*. Trans. A. Köstenberger (Grand Rapids: Baker [1922] 1999), pp. 38-39; Gary Gilbert, ‘The List of Nations in Acts 2’, *JBL* 121.3 (2002), pp. 497-507; and W. R. Hanford, ‘Deutero-Isaiah and Luke-Acts: Straightforward Universalism?’ *CQR* 168.1 (1967), pp. 141-52.

²⁸ Following Gilbert, ‘List of Nations’, p. 519.

²⁹ The ‘all flesh’ certainly is a universalistic term abundantly attested in the Hebrew Scriptures (Gen. 6.17; 9.16; Isa. 66.23) but it carries more the idea of ‘all kinds of life—animal or human’ or ‘varieties of people’, e.g., male or female, than it does ‘all the nations or peoples of the world’. The context in Joel seems to address ‘the sons of Zion’ (2.23) ‘in the midst of Israel’ (2.27) ... ‘in Mount Zion and in Jerusalem’ (2.32; Heb. 3.5). The Pauline material on diversity—the kinds of people and their status—within the church seems to paraphrase Joel 2.28-29, e.g., in Gal. 3.26-29, cf. Col. 3.11.

³⁰ Acts also repeats this expression in 4.20 ‘there is no other name under heaven given among men by which we must be saved’. Is the ‘name under heaven’ an allusion to Isa. 59.19?

³¹ E.g., Ps. 50.1 ‘The Lord ... summons the earth from the rising of the sun to its setting’. Ps. 113.3; Mal 1.11. Close to the idea of universal acknowledgement of the Lord and its phrasing of Isa. 59.19 is Isa. 45.6: מִמְּעֵדָבָה מִמְּזֶרַח יִשְׁמַשׁ יְדָעוּ.

the Lord from the west (Heb: מִמְּעַרֵב > עָרַב, ‘enter, go in, withdraw’—the setting action of the sun) and [fear]³² his glory from the rising of the sun’.

Luke then lists 17 nations, including Galilee and Judea, which appear to be representative of the known world. Luke’s specific use of Isa. 59.19 appears to show the universal fear, and perhaps hegemony, of the Lord Christ.³³

5. *Fear of the Lord’s Name and His Glory*

(‘So they shall fear the name of the LORD from the setting [of the sun], and [fear] his glory from the rising of the sun’.)

Since the characteristic reaction of the world to the mighty, rushing incursion of the Lord in Isa. 59.19 is ‘fear’—of the Lord’s name and of his glory—then it seems that Luke is repeatedly paraphrasing this theme an incredible five times! The verbs: ‘bewildered’ (συνεχῶς, 2.6) ... ‘amazed and wondered’ (ἐξίσταντο δὲ καὶ ἐθαύμαζον, 2.7) ... ‘amazed and perplexed’ (ἐξίσταντο δὲ πάντες καὶ διηπόρουν, 2.12), all appear to paraphrase the verb from Isa. 59.19, ‘fear’ (וַיִּירָאוּ > יָרָא, LXX: φοβηθήσονται). In every case, the ‘attentive fear’ is emphasized and amplified—all in response to the sounds the diverse multitude was hearing.

This use of the Isaianic ‘fear’ theme in Acts 2 also answers a recurring question: Why does Luke cite the ominous celestial phenomena from Joel, since it seems quite extraneous to the report of the Spirit’s coming? Surely there is more to the citation than providing verbal filler to bring one to the appeal, ‘all who call upon the name of the Lord shall be saved’.³⁴ The section shows that the exalted Jesus performs wonders and is sovereign in the heavens and on the earth (2.19; 2.22, cf. 4.24; 14.15; 17.24). If, however, the expected result of the coming of the ‘day of the Lord’ and the Spirit is fear, then these anxiety-provoking, theophanic portents would certainly contribute to it.³⁵ Luke may be again showing fulfillment here by allusion to several key themes: heaven, sun, the coming of the Lord, with the result

³² The Heb. accusative case (אֶת־כְּבוֹדוֹ) takes the action of the verb, ‘fear’, hence, it is the fear of the Lord that is universal, the terms ‘name’ and ‘glory’ of the Lord are used here as metonymous.

³³ Gilbert, ‘List of Nations’, pp. 497-529.

³⁴ Haenchen, Acts, p. 86; I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1971), p. 161; and Turner, *Power from on High*, p. 272.

³⁵ Exod. 15.11, 14; Deut. 4.34; Ps. 139.14; and, most importantly, Isa. 24.16-23, as above.

of a universal appeal from Joel 2.32: ‘whoever’ and ‘name of the Lord’—all of them echoes of the Isaiah passage.³⁶

The four-fold use of the expression, ‘wonder’, in its verb form identifies the response of the multitude to the theophanic events of Pentecost. But in its nominal use the term seems to extend this response to the celestial events of Joel (‘wonders ... and signs’ (2.19), the ‘signs and wonders’ of the exalted Jesus (2.22) and the ‘wonders and signs’ of the apostles (2.43).³⁷ Hence the summary: ‘And fear came upon every soul’.³⁸ Certainly the repentance,

³⁶ Luke may be using the rabbinic device of citing the part for the whole, since the remainder of this Joel passage continues with Luke’s Isaianic Zion/Jerusalem theme: ‘for in Mt. Zion and in Jerusalem there shall be those who escape, as the Lord has said // and among the survivors shall be those whom the Lord calls’.

³⁷ It is clear that the exalted Lord Jesus is ‘pouring out that which you see and hear’, that is, the theophanic wonders through the apostles (2.33). The outpouring implies expressions of enthronement as described in Eph. 4.7-13. The odd sequence, ‘wonders and signs’, describing both the celestial events and the miracles of the apostles, seems to convey the idea of the same divine, Christological source and essence.

³⁸ It would be tempting here to suggest that this fear is in response to the realization that one had supported a failed coup attempt against the Messiah. This is the central point of Peter: The theophanic events of Pentecost and the continuing wonders and signs, essential characteristics of the earthly Jesus, were now being manifested through the apostles. These wonders and signs, then, that represented the almost physical presence of the exalted Lord Jesus, demonstrated the failure of the revolt: ‘This Jesus whom you crucified, God has now made Lord and Christ’.

In this connection, Luke may have depended on the allusions of divine retribution from Isa. 24.14-26 to provide the missing link between the heavenly wonders and the fear of the ‘men of Israel’, thereby providing the scriptural rationale and fulfillment for the introduction of Jesus’ betrayal and punishment of the perpetrators in Acts 2.22-23, 35-37. Against the universal singing and praise to the Lord in Isa. 24.14-16 a sharp contrast appears in v. 17, just as in the Pentecost narrative. ‘But I [Peter?] say, “... Woe is me! For ... the treacherous deal very treacherously” 21 On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth. 22 They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days [Joel 2.28-29; Acts 2.17-18] they will be punished. 23 Then the moon will be confounded, and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem and before his elders he will manifest his glory’ (fulfilled in Acts 1.15-26?). The ‘men of Israel’ who were among the ‘lawless men’ who ‘treacherously’ (Isa. 24.16) crucified their redeemer who has so wondrously ‘come to Zion’ is now threatening to punish both the heavens and the earth. The interest of Luke in Jesus’ exaltation (Lk. 24.51 and Acts 1.9-11; 2.24-36) is connected with not only the bestowal of the Spirit and wonders, but just as prominently, his cosmic rule which also elicited fear.

Luke may further allude to Isa. 24.23 in that he mentions the darkness from the sixth to the ninth hour (12-3 pm) in 23.44, though he does not mention an earthquake. Curiously, Matthew makes much more of it (27.52-54, cf. 2 Sam 22.8-10). Nevertheless, Luke’s use of Isa. 24.14-23 is more obvious, though inverted in Acts 16.22-39 where leaders treacherously ‘shut up in a prison’ (δεσμοστήριον, Isa. 24.22) Paul and Silas. All the bound, Gentile prisoners, however, were set free of their bondage (Isa. 61.1c; Lk. 4.18) after hearing the singing of praises

baptism and devotion to the apostles' teaching, fellowship, communal meals and prayers all expressed the 'fear of the Lord', but the 'wonders' theme seems to evoke a more general and universal 'fear' on *'every soul'*.

The connection of the *wonders*, however, involves a progression: the outpouring of the Spirit and speech, which causes wonder (2.7) and presages the 'wonders' in the 'heavens above and earth beneath'—the expression of divine power in the cosmos,³⁹ which the onlookers had just experienced in the mighty, rushing wind. All this serves as the introduction for the 'day of the Lord, the great and manifest (observable) day'—the day of Isaiah's redeemer. These wonders express the same source as the 'mighty works, wonders and signs' of *Jesus*, 'which *God* did *through him* in your midst, as you yourselves know' (2.22). When 'wonders and signs' are being done by the apostles, this means, then, that these are the physical expression of *Jesus*, who, 'having received from the Father the promised [covenantal] Holy Spirit, he has poured out [Joel's term] this which you see and hear!' The crucified, disgraced *Jesus*, effectively, has taken over the role of *God*: these 'wonders' are a function of his divine enthronement (cf. Lk. 22.69): 'Sit at my right hand, till I make thy enemies a stool for thy feet'. In this way, *Jesus* is portrayed as generating *both* the wonders in heaven *and* those on earth ('I will show wonders in the heaven above and signs on the earth beneath'). Peter then draws the net: 'Let *all* the house [including the treacherous leaders?] of Israel know assuredly that *God* has made him both Lord and Christ, this *Jesus*

(Isa. 24.14, 16: 'from the ends of the earth we hear songs of praise' (שמענו זמרת הארץ מכל). Luke again abandons the LXX here for the Hebrew). In the midnight darkness ('the sun is ashamed'), suddenly (ἄφνω < Acts 2.2) the 'foundations (τὰ θεμέλια < Isa. 24.18d) trembled'. The conversion of the jailer follows Isa. 59.19-21 and the covenantal promise of the Spirit to him and his children. He 'feared greatly'. But Paul and Silas said, 'Believe in the Lord *Jesus*, and you will be saved, you and your household' (16.31). 'And they spoke the word of the Lord to him and to all that were in his house' (v. 32), 'and he was baptized at once, with all his family' (v. 33), and 'he rejoiced with all his household that he had believed in *God*' (v. 34). Is this yet another example of Luke's obsessive repetition of the fulfillment of Scripture, in this case, Isa. 59.21, 'this promise is to you and to your children and to all who are afar off' (Acts 2.39). 'I will put my Spirit upon you, and my words in your mouth and in the mouth of your children ... forever'. The story concludes with the treacherous leaders of Philippi being brought to account 'and they feared' (v. 38).

The theme of unjust imprisonment and vindication of the prisoner is substantial in Acts, as in the case of the imprisonments of Peter (4.1-31) and John (5.17-41; 12.1-19) and imprisonments of (and by) Paul (8.3; 9.1-20; 16.19-39; 22.4-27.44; 28.31). The last seven chapters of Acts report Paul's imprisonment and repeated vindications.

³⁹ Daniel 6.26c-27 'for he is the living *God*, enduring for ever; his kingdom shall never be destroyed, and his dominion shall be to the end. He delivers and rescues, he works signs and wonders in heaven and on earth ...'. Cf. Isa. 24.23.

whom you crucified’, hence, the connection of ‘fear upon *every* soul’ and the ‘wonders and signs’ of the apostles.⁴⁰

This response of fear, then, seems to epitomize the universal response to the Pentecost events, which, to Luke, is identified with the *universal* fear of the Lord described in Isa. 59.19. The chapter concludes, significantly, with a move to the glorification of God (2.43)—an expression of godly fear—being viewed with ‘favor’ by ‘*all* the people’, echoing again the themes from Isaiah 59. Luke, however, is at pains to emphasize that this universal ‘fear’ fulfills still another theme from our passage.

(This concludes Part I of this article; Part II will appear in the following issue of *JPT*.)

⁴⁰ Note the related OT themes of wonders, name, redeemer, covenant, Israel/Jacob combined in the following: Ps. 77.14-15 (LXX: 76.15-16): ‘You are the God who works *wonders* (θαυμάσια), who has manifested your might (δύναμιν) among the *peoples*. You, with your arm *redeemed* your people, the sons of *Jacob* and Joseph’. Ps. 78.4-6 (LXX: 77.4-6); 105.5-10; 111.2-10; 135.7, 9, 12-13; Jer. 32.20: ‘who has shown *signs and wonders* in the land of Egypt, and to this day in *Israel* and among *all humankind*, and has made for you a *name*, as at this day. You brought your people *Israel* out of the land of Egypt with *signs and wonders*, with a strong hand and outstretched arm, and with great *terror*’. The italicized words indicate themes in Isa. 59.19-20.